كشف مكائد الشياطين في إضلال الناس

Exposing Shaytan

Compiled by Shawana A. Aziz

Tricks, Deceit and Means used by Shaytan in misguiding the children of Adam and Ways of protecting ourselves and our Homes from the accursed

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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

About the Book

﴿ إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ ﴾

"Surely, Shaytan is an enemy to you,
so take (treat) him as an enemy."
[Soorah al-Fatir (35): 6]

It is due to the seriousness of Shaytan's fitnah (temptation, tribulation, trial) that Allah has distinctly exposed his goals and plots in the Qur'aan. The Prophet ﷺ repeatedly warned against Shaytan's power to tempt mankind into disobeying Allah. He ﷺ would relentlessly reveal Shaytan's trickery and deceit and inform about ways of defense against the accursed.

So, what are the deceptions, tricks and strategies of Shaytan? How does Shaytan enter the human soul and drive it towards sin and transgression? How does he corrupt people's hearts and souls by making false promises and arousing high hopes? Does Shaytan posses the power to force us into committing sins? To what extent will Shaytan succeed in achieving his goal? Can we defeat Shaytan?

This booklet will Insha'Allah, comprehensively answer these baffling questions and dispel many doubts on the subject like why Allah created Shaytan and why Shaytan was granted his

request to remain alive until the Day of Judgement.

This booklet will also elaborate upon Aqeedah points that are learnt from the disgraceful story of Shaytan's failure and from the grievous stories of those who fell into his traps from the nations past.

The last part of this booklet focuses on the means prescribed in the Qur'aan and the Sunnah to dispel Shaytan and protect ourselves and our homes from him.

A number of original Arabic works were referred to in the compilation of this booklet, most importantly; Shaytan: Khutuwatihi wa-Gayatihi by Wail Umar Ali Basheer, Adawatush-Shaytan lil-Insan, Alam al-Jinn, Tafseer al-Kabeer by Abdul-Aziz ibn Abdullah al-Rajhi, Aqeedah at-Tawheed by Shaikh Salih al-Fawzan, Tafseer Ibn Katheer and others.

I hope this booklet will serve as a handy weapon in combating Shaytan and all success lies with Allah.

Shawana A. Aziz

Shaytan

and the story of his disgraceful failure

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Who is Shaytan?

Literally, Shaytan means, 'rebellious', and it describes anyone who is disrespectful and seeks to divert people away from the obedience of Allah, whether he be from the Jinn or humans. Qatadah commented on Allah's statement, "Shayateen (pl. of Shaytan) among mankind and Jinn…" "There are Shayateen among the Jinn and Shayateen among mankind, who inspire each other." [See, Tafseer Ibn Katheer for the verse, (6): 112]

In general, this term refers to Iblees, who is from the Jinn and created from fire. Jinn are a creation of Allah, and are subject to His Commands and Prohibitions and like humans they will be held accountable for their deeds on the Day of Judgment.

In the beginning, Iblees used to worship Allah alongside Angels. In His Glorious Book, Allah, the Exalted, has informed us - the children of Adam, about the enmity between Shaytan and mankind that has continued since the day Adam عليه السلام was created.

After having breathed soul into Adam, Allah commanded the Angels to prostrate before Adam as a sign of honor. Although Iblees was not an angel, he was included in the command to prostrate because he was striving to imitate the Angels in their behavior and deeds. However, Iblees thought too highly of himself and was arrogant. Ibn Abbas رضي الله عنه said, "Before he undertook the path of sin, Iblees was with the Angels and was called Azazil. He was among the residents of the earth and was one of the most active worshipers and knowledgeable persons amidst the Angels. This fact caused him to be arrogant…" [See, Tafseer Ibn Katheer for (2): 34]

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So Iblees refused to prostrate before Adam and said, "I am better than him [Adam], You created me from fire, and him You created from clay." [Soorah al-A'raf (7): 12] This rebelliousness caused him to be expelled from the heavens and to be cursed by Allah. Thereupon, Iblees avowed to lead mankind astray and, ever since, he seeks to take each one of us into Hellfire with him. He is thus, mankind's greatest enemy.

Wisdom behind the Creation of Shaytan

Imam Ibnill-Qayyim brings together some of the great wisdom behind the creation of Shaytan in his book, Shifaa al-Ghaleel, p.322, he writes, "In the creation of Iblees and his cohorts, there is wisdom, the details of which cannot be encompassed by anyone except Allah." A few of many reasons he mentioned are briefly stated below;

a) The slaves of Allah perfect their servitude to Allah by struggling against Shaytan and thus reaching lofty ranks of piety that could not have been achieved without Shaytan's existence.

b) The slaves of Allah increase in their Taqwa (i.e., fearing the consequences of belittling the Commandments and Prohibitions of Allah) after having witnessed Shaytan's fall from being amidst the Angels to being Shaytan - the rejected

c) A lesson. The fathers of both humankind and jinn were tested. One father - Iblees was too proud and refused to follow Allah's Commands. He was made to face humiliation and disgrace and expelled from Paradise and doomed to be amongst the people of Hell. He thus, became a lesson for those who show arrogance and persist in their sins. Conversely, the other father, Adam ﷺ became an example for those who repent and return back to Allah after having committed sins.

d) Shaytan is a trial and test for Allah's slaves

e) Manifestation of Allah's complete Ability and Authority to create opposites such as; heavens and earth, light and darkness, Paradise and Hell, water and fire, heat and cold, good and evil, Jibreel and Angels as opposed to Iblees and the Shayateen.

f) The goodness of a thing can only be demonstrated by means of its opposite. It if were not for the ugly, we would not appreciate the virtue of beauty; if it were not for poverty, we would not value wealth.

g) Allah's Forbearance and Patience. Allah loves to manifest His Forbearance, Patience and Deliberation (lack of haste), immense Mercy and Generosity. This necessitates that He should create those who will anger Him. Allah's Messenger ﷺ informed us, "If you did not err, Allah would cause you to vanish and would bring people who would err and then seek His forgiveness, so that He could forgive them." [Saheeh Muslim]

Yet, despite their transgressions, Allah bestows upon them all kinds of blessings; He sends provision, gives good health and allows them to enjoy all kinds of luxuries. He answers their prayers and removes harm from them. He treats them with kindness and care, unlike the manner in which they treat him. According to a hasan report, Allah says, "O son of Adam, you have not been fair to

Me. My goodness comes down to you, and your evil deeds ascend to Me. I try to win your love by sending you blessings when I have no need of you and how you try to earn My hatred by disobeying Me, while you are in great need of Me, and the noble angels are continuously bringing your evil actions to Me."

And when the slave returns back to Allah and seeks his forgiveness Allah accepts their repentance and thus the slaves witness His Attribute of Mercy and Forgiveness.

h) Things beloved to Allah occur due to the existence of Shaytan. Although evil and sins that occur due to the existence of Shaytan and his cohorts Anger Allah; the acts of obedience that result are dearer to Allah and more pleasing to Him; such as the believer's going against his desires that are insinuated by Shaytan, and the believer's patience upon the hardships that Shaytan creates in the path of those who seek to earn Allah's love and pleasure.

Similarly, although sins and disobedience that are caused by Iblees anger Allah, "Allah is more pleased with the repentance of a servant as he turns to Him in repentance than the one amongst you, who is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink, then it is lost by him. Having lost all hope (to get it back), he lies down in the shade and is disappointed about his camel and then he finds that camel standing before him. He takes hold of its nose-string and then out of boundless joy says, "O Lord, You are my servant and I am Your Lord." He commits this mistake out of extreme delight." [Saheeh Muslim (6618)]

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Kibr & Kufr of Shaytan

Kibr (pride/arrogance) and Kufr (disbelief) are '*Mutalaziman*,' i.e., the former necessarily leads to the latter. Such was the case of Shaytan, "And (remember) when We said to the Angels, 'Prostrate yourselves before Adam.' And they prostrated except Iblees, he refused and was **proud** and was one of the **disbelievers** (Kuffar)." [Soorah al-Baqarah (2): 34]

The Prophet ﷺ described Kibr saying, "Kibr is dissatisfaction with the truth, and belittling the people." [Saheeh Muslim]

Iblees openly expressed his Kibr (pride) when he did not contend himself with obeying the Command of Allah. He showed dissatisfaction with His Wisdom and belittled Adam عليه السلام. Allah questioned Iblees, "What prevented you that you did not prostrate, when I commanded you?" Iblees said, "I am better than him (Adam), You created me from fire, and him You created from clay." [(7): 12] So, Allah dismissed Iblees, He said, "(O Iblees) get down from this (Paradise)," and He, the Most High, cited the reason for dispelling him from Paradise, He said, "It is not for you to be **arrogant** here."

Imam Ibnul-Qayyim said while explaining the categories of Kufr, "The major Kufr is of five kinds*, Kufr of denial, Kufr of

* Learn more about the components of Eeman and categories of Kufr in our booklet, "Eeman and its Components, and the misguidance of the Khawarij and the Murjiyah on the issue."

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arrogance and pride, Kufr of aversion, Kufr of doubt, and Kufr of hypocrisy…

The Kufr of arrogance and pride was the Kufr of Shaytan because he did not deny the Command of Allah, or reject it but he met it with pride and arrogance.

From this (type of Kufr) was the Kufr of those who knew and believed that Allah's Messenger ﷺ had come with the truth from Allah but did not acknowledge it out of pride and arrogance. …It was the Kufr of the Jews**, "then when there came to them that which they had recognized, they disbelieved in it." [Madaarijus-Salikeen, 1/364-367]

So, the reason behind the expulsion of Iblees from Paradise was pride. A proud person considers himself self-sufficient and in no need of Allah, the Exalted. Each additional thing that one becomes proud of, builds his ego which is detestable to Allah, Who says in a Qudsi Hadeeth, "Pride is My Cloak, and Glory is My wrap, so he who competes Me in either of these, I will cast him into the Fire." [Musnad Ahmad and Abu Dawood]

Every action has a time and a place in which it occurs and we neither posses the time nor the place. None possesses the power to maintain his life even for a moment! So how can any man or any creation take pride in anything? Verily, Allah Alone is, "the Irresistible, the Proud…" [Soorah Hashr (59): 23]

So, pride, which is in fact self-praise, is forbidden for the servants of Allah. The Messenger of Allah ﷺ said, "Indeed, Allah revealed to me, humble yourselves until none is proud over another and none is oppressive over another." [Saheeh Muslim]

**'The Jews used to invoke Allah to send Prophet Muhammad ﷺ so that they would gain victory over the Arab disbelievers. But when Allah sent Muhammad ﷺ and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allah. Hence, Allah said, 'Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allah be on the disbelievers.' [Tafseer Ibn Katheer for (2): 89]

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"When you read a verse of prostration then prostrate, Shaytan departs crying and says, 'Woe be to him. He was ordered with prostration and he prostrated - so for him is Paradise. I was ordered with prostration and I refused - so for me is the Fire.'" [Saheeh Muslim]

Why was Iblees granted his request to stay alive until the Day of Judgement

Although Iblees was expelled from Paradise due to his arrogant behavior, Allah postponed his death until the Day of Judgement when, "(Iblees) said, 'Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).' (Allah) said, 'You are of those allowed respite.'" [Soorah al-A'raf (7): 14-15]

Imam Ibn Katheer writes, "Allah gave Shaytan what he asked for out of His wisdom, being His decision and decree that is never prevented or resisted." [Tafseer Ibn Katheer] So, what is the wisdom behind Shaytan, who is banished from Allah's Mercy, being granted his request? Discussing the wisdom why Iblees will remain

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alive until the end of the world, Imam Ibnul-Qayyim cited the following reasons (mentioned in brief);

A) Allah's Wisdom decreed that the father of mankind should be tested, and that his children after him should be tested as well. Those who fight against Shaytan will achieve salvation and those who go along with him will share his fate. So Shaytan should remain alive in order to fulfill the aim for which he was created.

B) Allah is All-Just and He compensates every good deed. In case of the believer, He rewards him in this world and the Hereafter, while the disbelievers are allotted their rewards in this world without any recompense waiting for them in the Hereafter.

Abu Dawood At-Tayalisi recorded in his Musnad that Anas ﷺ said that the Messenger of Allah ﷺ said, "Allah does not wrong the faithful even concerning one good action, for he will be rewarded for it by provision in this life and awarded for it in the Hereafter. As for the disbeliever, he will be given provision in this life for his good action, and on the Day of Resurrection, he will not have any good deed." [Quoted from Tafseer Ibn Katheer]

So, Iblees was given respite as a reward for some of the good deeds that he had performed in the past.

C) The sin of Iblees was extremely serious; he questioned Allah's Wisdom and persisted in disobeying Him. Moreover, he is the leader and origin of evil and disbelief. He should thus be punished accordingly for all the evils that follow his foremost transgression. So, Iblees was given respite in order to increase in sin. Respite until the Day of Resurrection is not an honor for him. In his case, death would have been better; it would reduce his evil and punishment.

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D) Allah knew that there would be among Adam's offspring those who will not be fit to dwell in Paradise. He left those people to be misguided by Iblees, so he may lie in wait for them and every time one of them passes by, he does what he likes with them.

Iblees deserved to be led astray

Iblees deserved to be led astray because of what his hands earned for him. He took pride in himself and was not considerate of the fact that Allah is the One, Who created him and taught him everything he knew. So, Allah left him alone with his pride and he was misguided as a result.

The initiation was thus, from Shaytan (i.e., pride, rebellion and disobedience), and so he deserved to be left alone and as a result, he was misguided and fell in Kufr. Allah tells us in the Qur'aan that, "Allah guides not the people who are al-Fasiqoon (the rebellious and disobedient)." [Soorah al-Maidah (5): 108]

Allah is not unjust to anyone, injustice comes from the soul, when the creation does injustice to himself and takes the path of Kufr, Allah leaves him to the way he chooses - even if he chooses Kufr because Allah is in no need of His creation if they turn away.

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Tricks & Plots of Shaytan

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Allah has given Shaytan the ability to flow in the body of man in a way which we do not understand. Allah's Messenger ﷺ said, "Shaytan flows through the sons of Adam like blood." [Mishkaat al-Masaabih]

Shaytan may reach a man's heart and mind, and whisper or tempt him to listen to or look at haraam things or commit immoral actions. This is called waswaas.

Shaytan, however, does not directly approach humans and ask them to abandon their religion. No sane person would willingly disobey Allah while choosing to follow Shaytan instead and share his dreadful fate! Shaytan has his own ways of distracting mankind from the religion of Allah and deceiving them into committing evil deeds. What follows is a brief look into the tricks and plots of Shaytan.

Why is Iblees eager to mislead mankind?

Pride returned to Iblees after Allah Willed for him to stay alive until the Day of Resurrection. He sensed that this was an ideal way to take revenge on Adam.

He hates mankind, who are the children of Adam عليه السلام. He is hostile towards them because he is cursed and has been banished from the Mercy of Allah due to his refusal to prostrate to their father, Adam. So, "he (Iblees) said to Allah, 'I will take an appointed portion of your slaves; Verily, I will mislead them…" [Soorah an-Nisa (4): 118-9]

Iblees knows that his destination is the Fire and he is eager to mislead and corrupt mankind, so as to increase the number of his followers to share in his fate. He hopes to take everyone with him to Hell, out of envy, hatred, Kufr and stubbornness. "Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire." [Soorah al-Fatir (35): 6]

Shaytan has no power to force mankind into committing sins

After being cursed, expelled from Paradise and being given respite until the appointed day, Iblees avowed, "Surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." [Soorah al-A'raf (7): 16-17]

Ibn Abbas ﷺ explained, "When Shaytan said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same because Allah says in Soorah Saba, "And indeed Iblees did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything…" [Soorah Saba (34): 20-21]

So, although Shaytan has no power over the believers, he is able to gain control over those who accept his ideas and follow him willingly. Allah said to Iblees when he avowed to mislead the children of Adam, "Certainly, you shall have no authority over My slaves, except those who follow you of the Ghaawoon (those who go astray; criminals, polytheist and evildoers)." [Soorah al-Hijr (15): 39-42] and it is mentioned in Soorah an-Nahl (16): 99-100, "Verily! He (Shaytan)

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has no power over those who believe and put their trust only in their Lord (Allah). His power is only over those who obey and follow him (Shaytan), and those who join partners with Him (Allah)."

Shaytan can thus, do no more than call people to misguidance and make it look attractive to them. He has no power over them to force them into doing what he wants. People who respond to his call do so because it suits their whims and desires. So blame is attached only to those who respond to him.

On the Day of Judgement, the Qareen (jinn companion who encourages evil deeds) will testify against man and disown the actions of man saying he was misguided in himself, receptive to falsehood and resistant to the truth as Allah says, "his Qareen will say, 'Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray.' Allah will say, 'Dispute not in front of Me, I had already in advance sent you the threat. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." [Soorah al-Qaaf (50): 27-29]

Shaytan is given power over the believers because of their sins for example Allah's Messenger ﷺ said about a Qadhi (judge), "Allah is with the Qadhi so long as he is not unfair. If he judges unfairly, then He forsakes him and lets the Shaytan be with him." [(hasan) al-Hakim and Bayhaqee]

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You can defeat Shaytan

If a person is strong in his faith and observes the limits of Allah, he can defeat Shaytan. Allah's Messenger ﷺ said, "The believer can seize the forelock of his Shaytan as one of you seizes the forelock of his camel whilst traveling." [Musnad Ahmad]

Imam Ibn Katheer explained, "What is meant by seizing his forelock is defeating him and overwhelming him, as one does with a camel when it runs away, then you seize it and overpower it." [al-Bidayah wan-Nihayah (1/73)]

Moreover, Shaytan is afraid of and flees from the strong believers. For example, the Prophet ﷺ said about Umar Ibn Khattab رضي الله عنه, "the Shaytan is certainly afraid of you, O Umar." He also said, "I can see the Shayateen among the jinn and mankind running away from Umar." Allah's Messenger ﷺ also said to Umar once, "By the One in Whose Hand is my soul, no Shaytan sees you walking along a path but he takes a different path."

Strategy of Shaytan

To achieve his goal of dragging mankind with him into Hell, Shaytan first lures mankind into committing Shirk and Kufr through invoking the dead, practicing magic, etc., because Shirk (associating partners with Allah) is the greatest sin. Anyone who dies upon Shirk will not be forgiven, nor will he ever be taken out of Hell-fire.

So, if Shaytan overwhelms the son of Adam by causing him to commit Shirk, then he is satisfied and pleased. "Like when Shaytan says to man, 'Disbelieve in Allah.' But when (man) disbelieves in Allah, Shaytan says, 'I am free of you, I fear Allah…" [Soorah al-Hashr (59): 16]

If he cannot manage to deceive people into committing Shirk and Kufr, he does not give up. He causes people to follow bidah (innovations in the religion) like innovative celebrations such as Mawlid, celebrating the night of Isra wal-Miraj, celebrating 15th Shabaan, etc. and other actions that have no basis in the religion.

Sufyan ath-Thawri said, "Bidah is dearer to Shaytan than sin, for, one may repent from sin, but not from bidah."

One who sins, knows that he is disobeying Allah and some time, he may turn to Allah and seek forgiveness and be pardoned. But he, who practices Bidah, deems his action to be a form of worship to Allah and thus, never even thinks of repentance! "Say (O Muhammad), 'Shall We tell you the greatest losers in respect to

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(their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!'" [Soorah al-Kahf (18): 104] meaning, they performed deeds that were not in accordance with the prescribed way and thus not acceptable.

If Shaytan fails at causing people to follow innovations, he will move on to calling them to major sins like abandoning prayers - particularly, if the person is a respected personality, because huge number of people will follow his example.

If the believer keeps steadfast, Shaytan is still not discouraged, he calls them to minor sins. It is recorded in Sunan Tirmidhee (2/230 (no. 1753), "Shaytan has despaired of ever being worshiped in this land of yours, but he will be obeyed in matters that you think of as insignificant, and he will be content with that."

"The Shaytan will be content with that," because even minor sins can have devastating effect on one's Hereafter. Allah's Messenger ﷺ warned us concerning minor sins by giving an example of how a great fire can be kindled by means of small wooden sticks collected in a place. Similarly, minor sins if allowed to accumulate, might destroy the sinner. He ﷺ said, "Beware of the insignificant sins, like a people who stayed (abode) in a valley, then this one brought a stick, that one brought a stick and others brought sticks too, until they cooked their bread (meal). Verily, the person who commits these (minor) sins will be seized by these sins and be destroyed." [Musnad Ahmad]

If the believer still emerges safe from his traps, Shaytan seeks to keep him occupied with permissible matters, like sleeping, eating, pursuing worldly affairs, etc. Spending time and effort in these will neither earn him reward nor bring punishment. He will, however, miss the rewards he would have gained if he had spent his time in performing good deeds.

If the believing slave is still not deceived and manages his time well, Shaytan keeps him busy with less virtuous deeds instead of what is more preferable and rewarding in order for him to miss the

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reward of the best and most virtuous deed.

If after employing all kinds of temptations and deceptive arguments, Shaytan still does not succeed in diverting the son of Adam from his religious commitments, he resorts to corrupt his acts of worship and deprive him from the rewards. He stirs up doubts and makes the person anxious and uncertain. In Saheeh al-Bukharee, it is narrated from Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, "When the call to prayer is pronounced, the Shaytan runs away breaking wind loudly, so that he will not hear the adhaan. When the call to prayer ends, he comes back, but when the iqaamah starts, he runs away. And when the prayer begins, he comes back until he whispers into the heart of the person, and says to him, 'Remember such and such, remember such and such - things that he did not remember before the prayer until he does not know how many raka'ahs he has prayed." [Saheeh al-Bukharee (608)]

Such whisperings of Shaytan are the weakest of his tricks. The Sahabah once complained that they experienced waswaas which they disliked and would never want to speak of. The Prophet ﷺ commented, "Praise be to Allah, Who has reduced his tricks to whispers." [Saheeh Abu Dawood]

If the person still remains undefeated, Shaytan's next step is to harm the person, for example, by causing him to be persecuted, or by distorting his reputation. By this trick Shaytan intends to discourage the person from his religious commitment. How many scholars have been tortured or killed in prison because of their commitment to Islam!

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A Humiliation for the Shaytan

"When one of you doubts about his prayer and does not know whether he prayed three or four, let him resolve his doubt and act upon what he is more certain of. Then prostrate two prostrations of forgetfulness before tasleem. If he prayed an odd number, then it will complete it evenly for him; and if he prayed four, then they are a humiliation for the Shaytan" [Muslim]

Shaytan never tires

The above discussion shows the persistence of Shaytan in achieving his goal! If he fails at one stage, he does not give up and keeps trying, and lies in wait along the path of goodness as he had avowed, "…surely I will sit in wait against them on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones." [Soorah al-A'raf (7): 16-17]

Ibn Abbas ﷺ commented, "Then I will come to them from before them," (means) raising doubts in them concerning their Hereafter, "and (from) behind them", making them more eager for this life, "from their right", causing them confusion in the religion, "and from their left" luring them to commit sins." This is meant to cover all paths of good and evil. Shaytan discourages the people from

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the path of good and lures them to the path of evil. [See, Tafseer Ibn Katheer] Al-Hakam ibn Abban said that Ikrimah narrated from Ibn Abbas concerning the above verse (7): 16-17, "He did not say that he will come from above them, because the Mercy descends from above." [ibid] Ibn Abbas also explained that the word thankful in the verse, "You will not find most of them to be thankful," refers to Tawheed, "(it) means, those who single Him out (in worship)."

The Prophet ﷺ said, "Shaytan lies waiting for a person in all his paths. In the path of Islam, he will tell him, 'Will you become a Muslim and leave the religion of your fathers and grandfathers?' If the person disobeys him, and becomes a Muslim, he will meet him on the path of Hijrah. He will tell him, 'Will you leave your land and your sky? It is not wise.' If the person does not submit and continues on his way, Shaytan will wait for him on the road to striving in the path of Allah, saying, 'Will you go to struggle putting yourself and your wealth at risk? You will fight and be killed. Your wife will find another partner, your money will be divided,' (and in another version, 'and your children will be orphans'). If the person disobeys Shaytan, and is killed, Allah will owe him the right to enter Paradise.' [Musnad Ahmad]

Even at the verge of death, Shaytan does not leave the believer alone without making one last attempt to ruin his life's worship. Allah's Messenger ﷺ used to seek refuge in Allah from Shaytan's enticement at the point of death, he ﷺ would say, "...I seek refuge with You (O Allah) from being disturbed by Shaytan at the verge of death..." [Sunan an-Nasaee]

Shaytan thus never despairs from diverting people away from the path of Allah. For this reason, he has appointed one devil for each person, the Prophet ﷺ said, "Every single person has a companion from the jinn, and a companion from the angels." They said, "Even you, O Messenger of Allah ﷺ?" He replied, "Even me. But Allah has supported me, and my jinn companion has become a Muslim. He only encourages me to do good." [Saheeh Muslim]

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Shaytan gradually leads man to the greatest disobedience of Allah

In order to ease the path of Shirk for the people, Shaytan tempts mankind little by little; beginning with a few steps and eventually leading them to the final downfall. Allah warned us in the Qur'aan, "follow not the **footsteps** of Shaytan. Verily! He is to you a plain enemy." [Soorah al-Baqarah (2): 208]

While speaking about the idols that were worshiped by the Arab Pagans in the days of Jahiliyah, Ibn Abbas ﵁ explained that these idols were first worshiped by the people of Nuh, before whom there was no Shirk in the world. Ibn Abbas further elaborated how Shaytan persuaded the people of Nuh into worshiping these idols in stages, he ﵁ said, "Indeed these five names of righteous men (that have been given to those five idols) are from the people of Nuh. When they died, Shaytan whispered to the people to make statues of them and to place these statues in their places of gathering as a reminder of the people, so they did this. However, none from amongst them worshiped these statues, until when they died and the purpose of the statues was forgotten. Then (the next generation) began to worship them." [Agreed upon] Abu Ja'far ﵀ said, "Those from the later generation saw what the (previous generation) had done and considered that... to the extent that they took him (i.e., the righteous man) as an ilah (deity) to be worshiped besides Allah." He then said,

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"This was the first idol worshiped other than Allah, and they called this idol, Wadd." [Saheeh al-Bukharee (8/534)]

Similarly, in a gradual manner, Shaytan had persuaded Adam and Hawa into eating the forbidden fruit.

Allah commanded, "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Dhalimoon (wrong-doers)." [Soorah al-Baqarah (2): 35]

It is worth pondering that Allah did not say, 'Do not eat the fruit of this tree,' rather He commanded them to stay away from the tree itself saying "but come not near this tree." If they strolled near the tree or sat in its shade there was a greater possibility of them being tempted into eating its fruit. So Allah commanded them to keep away from the tree absolutely!

This is the Sunnah of Allah in all matters. He closes all doors that lead to evil by forbidding the means that can lead His slaves into committing greater sin or evil. For instance, it is forbidden to build mosques, domes or any structure on graves, it is prohibited to pray in the graveyards, or light lamps on graves; all this in order to prevent the people from falling into Shirk with regard to the deceased as what took place amongst the people of Nooh.

Knowing that Allah prohibited Adam and Hawa from approaching the forbidden tree; Shaytan first enticed them to come near the tree. He then beautified for them its fruits, their color and fragrance, and finally caused Adam and Hawa to eat from it. So, Shaytan enticed them into disobeying Allah in a gradual way.

Shaytan uses the same ploy with the children of Adam and this necessitates extra precaution on our part. We not only have to refrain from committing sins but it is also necessary to keep away from every path that may lead to disobeying Allah, including visiting places and gatherings where the limits of Allah are not respected, keeping bad company or participating in innovated celebrations etc.

Shaytan enters a person's heart through his weaknesses

We know that Shaytan gradually misguides mankind through waswaas (whisperings to commit acts of disobedience to Allah) but he does not use the same approach for everyone. People differ in their nature, personality and ways of thinking; what appeals to one, may not appeal to another. So Shaytan may seek to conquer someone by exploiting his love for money, while he may subdue another by his lust for fame, or might delude another by emotion. Shaytan has different ways to enter a man's soul and misguide it; these doorways to a person's heart are referred to as, 'weakness.'

Ibn Jareer mentioned that Yazid bin Qusayt said, "The Prophets used to have Masjids outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allah decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allah - meaning Iblees - came and sat between him and the Qiblah (direction of prayer).

The Prophet said, 'I seek refuge with Allah from the accursed Shaytan.' The enemy of Allah said, 'Do you know the one you are seeking refuge from here he is!' The Prophet said, 'I seek refuge with Allah from the accursed Shaytan' and he repeated that three times. Then the enemy of Allah said, 'Tell me about anything by which you

will be saved from me.' The Prophet said twice, 'No, you tell me about something in which you can overpower the son of Adam.' Each of them insisted that the other answered first. Then the Prophet said, 'Allah says, 'Certainly, you shall have no authority over My servants, except those of the astray who follow you.' The enemy of Allah said, 'I heard this before you were even born.' The Prophet said, 'And Allah says, 'And if an evil whisper comes to you from Shaytan then seek refuge with Allah. Verily, He is All-Hearing, All-Knowing.' [Soorah al-A'raaf (7): 200] By Allah, I never sense that you are near but I seek refuge with Allah from you.' The enemy of Allah said, 'You have spoken the truth. In this way you will be saved from me.'

The Prophet said, 'Tell me in what ways you overpower the son of Adam.' He said, 'I seize him at times of anger and times of desire.'" [See, Tafseer Ibn Katheer]

Imam Ibnul-Qayyim said in Igaathat al-Lahfaam (1/32), "The Shaytan flows through the son of Adam like blood, until it is as if he becomes part of him, so he finds out what he likes and prefers; once he knows that, he uses it against a person and enters into him through this door. He also passes this information on to his brothers and allies among mankind, so that when they want to achieve their nefarious aims against one another they do so through means of that which people love and desire. Whoever tries to enter through this door will gain entry, and whoever tries to enter through any other way will find that the door is barred to him and he will not get what he wants."

Imam Ibnul-Qayyim further explained how Shaytan used this trick to mislead our father Adam عليه السلام. "The enemy of Allah sensed what our parents liked, and felt that they wanted to live forever in that abode of joy. He knew that he could not reach them in any other way so he swore to them by Allah that he was one of the sincere ones and said, 'Your Lord did not forbid you this tree save you should become angels or become of the immortals.' And he (Shaytan) swore by Allah to them both (saying), 'Verily, I am one of the sincere well-wishers for

you both.' So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying), "Did I not forbid you that tree and tell you, 'Verily, Shaytan is an open enemy unto you." [Soorah al-A'raf (7): 21]

It is thus not the way of Shaytan to openly call one to disobedience. He will encourage negligence in prayers by whispering to the person to complete his worldly work before he leaves for prayers. After he has completed his work, Shaytan will remind him of food, and after that he will remind him of something else until the time of prayer has perished.

Similarly, if a person runs a business, Shaytan whispers to him that if he goes for prayer, he might miss some customers. However, if Shaytan finds man to be zealous in performing Salaat, he comes to him through different means in which he is weak. He whispers to him concerning his wealth and encourages him to unlawfully usurp the wealth of others and forbids him from paying Zakaat while telling him that this will bring him poverty. Whereas, Allah's Messenger ﷺ said, "By spending in Zakaat, wealth does not decrease..." [Saheeh Muslim]

Furthermore, if he finds the believer to be strong in his Salaat and Zakaat, he will beautify women for him, until he causes him to commit adultery. Also, if he is strong in all these Shaytan lures him to intoxicants and so on:

> Ignorance, Ingratitude, Argumentativeness, Overstepping the limits, Carelessness, Pride, Doubt, Suspicion, Despair, Hopelessness, Recklessness, Haste, Inappropriate joy, Self-admiration, Wrong-doings, Oppression, Negligence, Miserliness, Covetousness, Extreme hostility in cases of dispute, Panic, Fear, Rebellion, Tyranny, Love of wealth are **doorways of Shaytan into a man's heart.**

3 sources of waswaas

a) One's own self which is inclined to evil. “And indeed We have created man, and We know what his own self whispers to him.” [(50): 16]

b) The Shaytan among the jinn. “Then Shaytan whispered to him, saying, ‘O Adam! Shall I lead you to the tree of eternity and to a kingdom that will never waste away.’” [Soorah Ta-Ha (20): 120]

c) The Shaytan among mankind. “Say, I seek refuge with the Lord of mankind, the King of mankind - the Ilah (God) of mankind, from the evil of the whisperer who withdraws. Who whispers in the breasts of mankind. Among jinn and among men.” [(114): 1-6]

Differentiating between waswaas

Recurring urge to commit a specific sin is a waswaas that comes from one’s own self. Whereas the waswaas that come from Shaytan are limitless, because Shaytan is not concerned about causing man to commit one particular sin, but what matters to him is that man becomes guilty of disobeying his Lord and it is all the same to him whether the person commits a prohibition or omits an obligation. All of it is sin and disobedience.

The difference between the waswaas that come from the Shaytan and the waswaas that come from the nafs is subtle, as was quoted by Shaikhul-Islam Ibn Taymiyyah (rahimahullah) from some of the scholars. He said, "Abu Hazim made a comparison between the waswasa caused by the nafs and that caused by the Shaytan, and said, 'Whatever your nafs hates for your nafs is from the Shaytan, so seek refuge with Allah from it. And whatever your nafs likes for your nafs is from your nafs so forbid it to it.'" [Majmoo al-Fatawa] i.e., the nafs usually whispers concerning things which are connected to its whims and desires, which people usually like.

Will one be punished for waswaas?

Imam Ibn Katheer writes concerning the verse, "and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it." [(2): 284]

"(it) means that even if He brings you to account and questions you, He will not punish you except for that which a person is able to ward off.

As for that which he cannot ward off, such as the waswaas of the nafs, no one is accountable for that, and hating evil waswasa is part of faith." and he quoted the Hadeeth, "Allah has pardoned my Ummah for what they say to themselves, as long as they do not utter it or act upon it."

So, one will not be punished for the waswaas, whether it be from Shaytan or one's own nafs, as long as he does not speak of it or act upon it. However, we are commanded to resist these waswaas.

What would Shaytan do with a ruined house?

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) said,

"Waswaas is something that happens to everyone who turns to Allah in Dhikr. It will inevitably happen to him. So he should be steadfast and remain patient, and persist in his Dhikr and prayer, and not give up, for, by persisting in it he will foil the plot of the Shaytan and, 'ever feeble indeed is the plot of Shaytan.' [Soorah an-Nisa (4): 76]

Every time a person wants to turn his heart to Allah, whispers of other matters come to him. The Shaytan is like a bandit; every time a person wants to travel towards Allah, he wants to intercept him.

Hence, it was said to one of the salaf, 'The Jews and the Christians say, we don't experience waswaas. He replied, 'They are right! What would Shaytan do with a ruined house?' [Majmoo al-Fatawa (22/608)]

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Shaytan beautifies falsehood and he makes sins appear attractive by calling forbidden things with beautiful names

"And whosoever turns away from the remembrance of the Most Beneficent, We appoint for him Shaytan to be a Qareen (an intimate companion) to him. And verily, they (Shayateen) hinder them from the Path (of Allah), but they think that they are guided aright!" [(43): 36-37] This verse determines the task of Qareen;

a) hindering from the path of Allah.

b) confusing the person into believing that he is upon the truth.

Hindrance from the true path of Allah cannot be done except by beautifying falsehood and making it look good in one's eyes; and not letting one realize that the Sharee'ah of Allah is being opposed.

Man spends his whole life with the assumption that his actions are correct until it is too late when he realizes the truth!! On that day, "he says (to his Qareen), 'Would that between me and you were the distance of the two easts.' A worst (type of) companion (indeed)!" [Soorah az-Zukhruf (43): 36-37]

Imam Ibnul-Qayyim said in this context, "One of his (Shaytan) plots is that he always bewitches people's mind until they

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are deceived. No one is saved from his sorcery except those whom Allah Wills. He (Shaytan) makes attractive to the mind that which will harm it until a person thinks of something as most beneficial, and he (Shaytan) discourages him from that which is the most beneficial, until he thinks that it will harm him. La ilaaha illAllah, how may people have been tempted by this sorcery!" [Quoted from, 'Aalam al-Jinn was-Shayateen']

Shaytan made the idea of eating from the forbidden tree appear attractive to Adam by giving it a beautiful and attractive name. He kept claiming to Adam that the forbidden tree was 'the tree of eternal life,' and that eating from it would make him live forever in Paradise, or would make him one of the angels, "Shaytan whispered to him, saying, 'O Adam! Shall I lead you to the tree of eternity and to a kingdom that will never waste away.'" [Soorah Ta-Ha (20): 120] and "Your Lord did not forbid you this tree save you should become angels or become of the immortals." [Soorah al-A'raf (7):20] until Adam obeyed Shaytan, and was subsequently expelled from Paradise.

The Qur'aan relates a number of examples of how Shaytan beautifies falsehood for his enemies and they go along what he intends for them, like Bilqis bint Sharahil, the queen of Saba and her kingdom.

The hoopee bird informed Sulaiman عليه السلام about her in the following words, "...I have come to you from Saba with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshiping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them to prevent them from the way, so they have no guidance. So they do not prostrate themselves before Allah..." [Soorah an-Naml (27): 22-25]

This trick of Shaytan is very dangerous, because if falsehood is made to appear attractive to a person, how would he strive towards achieving the good and repelling the evil?

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Another example of how Shaytan makes evil seem fair is in the story of Thamud, the people of Salih ﷺ, Allah said, "And We have assigned them (Shayateen) intimate companions (in this world), who have made fair-seeming to them what was before them (i.e., Shaytan beautified for them the false notion concerning the future that there is no Resurrection, Paradise or Hell) and what was behind them (i.e., Shaytan beautified for them the false notion concerning the past that the world was very old, and there was no Creator except nature)." [Soorah Fussilat (41): 25] [See, Tafseer al-Kabeer of Rajhi 27/103]

This beautification of the world by convincing the people that there is no Creator of the world and that there is no Resurrection leads to turning away from the Deen. SubhanAllah, is this not what we witness today from the Darwinists?

The people of Thamud were very famous for their intelligence, and Shaytan approached them through the door of giving precedence to one's thoughts and opinions over Divine Revelation, so they became stubborn and argued and were destroyed, "And Ad and Thamud (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaytan made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent." [Soorah al-Ankabut (29): 38]

How many intelligent people have been fooled by Shaytan today, and from their false thoughts are communism and secularism. This is because Shaytan has beautified the falsehood for them. This has been the way of Shaytan with every nation as Allah says, "By Allah, We indeed sent (Messengers) to the nations before you (O Muhammad), but Shaytan made their deeds fair-seeming to them. So he (Shaytan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment." [Soorah an-Nahl (16): 63]

Imam Ibn Katheer writes in the Tafseer of this verse, "So he (Shaytan) is their Wali (helper) today," meaning they will be suffering punishment while Shaytan is their only helper, and he cannot save

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them, so they have no one to answer their calls for help, “and theirs is a painful punishment.” [end quote]

With this trick, Shaytan befools mankind into deceiving their own selves and making the prohibitions of Allah lawful for themselves. An interesting story is mentioned in the Qur’aan about the people of Sabbath among the Jews, whom Allah forbade to fish on Saturday (Sabbath) as a trial. “And ask them (O Muhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel.” [Soorah al-A’raf (7): 163]

So, “they began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath (i.e., on Friday). When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday and the Jews collected the fish after the Sabbath ended, during the night. When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime…Imam Abu Abdullah bin Battah reported that Abu Hurayrah ؓ said that the Messenger of Allah ﷺ said, “Do not commit what the Jews committed, breaching what Allah has forbidden, by resorting to the lowest types of deceit.”’ [See, Tafseer Ibn Katheer]

Imam Ibnul-Qayyim writes, “From him (Shaytan), his followers learned the method of calling haraam things by names which people find attractive. So they called wine - the

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mother of joy, and they called intoxicants - morsels of delight, and they called Riba (usury) business dealing…" (end quote from Wabil as-Sayyib)

The Messenger of Allah ﷺ said, "A group of my Ummah will make intoxicants lawful, giving it a name from themselves."

In another narration it says, "they will name it by other than its proper name." [See, Ibn Majah (3385) and Musnad Ahmad (4/237, 5/318)] Today singing, dancing, acting, making statues are all called, 'art' but with such devious behavior man can only fool himself and none can deceive Allah, the All-Wise.

Shaytan may beautify a sinful action between a man and woman.

The Messenger of Allah ﷺ said, "Men are not tempted by anything more than women." [Agreed upon] For this reason, women are commanded to cover their bodies and men are commanded to lower their gaze. He ﷺ forbade being alone with a non-mahram woman and said that no man is ever alone with a non-mahram woman but Shaytan is the third one. This is because Shaytan may beautify a sinful action for them and thus, we must try to subdue Shaytan and drive away his deception and act in accordance with the guidelines of Allah's Messenger ﷺ, who said, "The woman comes in the form of a Shaytan and goes in the form of the Shaytan. So if one of you sees a woman that pleases him, he should go to his family and that will get rid of what is in him." [Saheeh Muslim]

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Shaytan corrupts people's hearts and souls through singing and music

Imam Ibnul-Qayyim (rahimahullah) writes in Igaathat al-Lahfaan (1/242), "Among the plots and traps of the enemy of Allah, with which he seeks to trap those who posses little knowledge, reasoning and religious commitment and trap the ignorant is the listening to whistling and clapping of hands and singing accompanied by forbidden musical instruments, which closes people's hearts to the Qur'aan and makes them devoted to immorality and sin. This is the 'qur'an' of the Shaytan, an impenetrable barrier which blocks them from the Most Merciful. This is the means that leads to sodomy and fornication, by means of which the Shaytan ensnares the hearts of those who follow falsehood and makes it appear attractive to them by way of deceit and trickery. He inspires them by means of specious arguments to regard it as something good, so they accept this idea, and for the sake of singing they forsake the Qur'aan…"

Shaytan attempts to either make people negligent or exaggerate in the religion

Imam Ibnul-Qayyim writes, "There is nothing that Allah has enjoined except that Shaytan has ways of dealing with it, either by inclining (people) towards falling short and being negligent or being excessive and to exaggerate. He does not care which of these two mistakes a person makes. He may come to a person's heart and if he finds that he is lazy, negligent and looking for concessions, then he goes along with that. He holds him back and stops him from doing things. He makes him lazy, indifferent and negligent, and encourages him to seek alternative interpretations and hope for forgiveness (from Allah for his shortcomings) etc., until a person may give up doing all things that have been enjoined."

One of the ways in which Shaytan does this is mentioned in the hadeeth recorded in Saheeh al-Bukharee from Abu Hurayrah ﵁, who said that the Messenger of Allah ﷺ said, "Shaytan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is

undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart." [Saheeh al-Bukharee (21/243)]

Narrated Abu Hurayrah ﷺ that the Prophet ﷺ said,
"If anyone of you rouses from sleep
and performs the ablution,
he should wash his nose by putting water in it
and then blowing it out thrice,
because the Shaytan has stayed
in the upper part of his nose all the night."
[Saheeh al-Bukharee]

Ibn Jawzi (rahimahullah) explains how Shaytan makes one procrastinate and how one can put off his whispers, "…he makes a sinner put off repenting and he keeps him indulging in his desires, telling him that one day he can repent… Perhaps, a faqeeh intends to revise some topic but he says, 'Rest for a while,' or he sees a worshiper waking up at night to pray, and he tells him, 'You have plenty of time.' He keeps on making people lazy or delaying good deeds, and he deceives them by telling them that they have plenty of time and a lot of hope.

The one who wants to do good deeds should carry out his actions with determination and resolve. Resolve means not wasting time and not delaying things. He should forget about the idea of having plenty of time because the one who has been warned should not be assured. What you miss, you cannot make up for.

The reason for every shortcoming or inclination to evil is the belief that there is plenty of time and a lot of hope, because man keeps thinking of giving up evil and turning towards good but delays. No doubt, whoever thinks that he has the whole

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day ahead of him will take his time and whoever has the hope that he will still be there in the morning will do very little during the night, but the one who thinks of death as imminent will strive harder." [Talbees Iblees, p.458]

Ibnul-Qayyim further explained how Shaytan causes one to exaggerate in his religious affairs, "...if he finds that a person is cautious and serious, and that he is enthusiastic and capable, he despairs of succeeding with him on that front. So he urges him to strive to excess, and makes him think that this is not sufficient and that he has higher ambitions than that, and that he has to do more than others do.

So he tells them do not go to sleep when they go to sleep; do not break your fast when they break their fast and do not tire when they tire. If one of them washes his hands and face three times, Shaytan tells him that he should wash seven times. If he performs Wudhu for every prayer the Shaytan tells him that he should perform ghusl for it, and other kinds of exaggeration and excess. He makes him go to extremes and go beyond the straight path, just like he makes the first person fall short and not come anywhere near it. Shaytan's aim in both cases is to steer both of them away from the straight path, one by not letting him approach it or come anywhere near it, and the other by making him go too far and overstep the mark.

In this way, most people have been tempted and nothing can save a person from that except deeply rooted knowledge, faith and power to resist him (Shaytan) and adherence to the middle course. And Allah is the One Whose Help we seek." [al-Wabil as-Sayyib, p.19.]

Shaytan commands mankind to argue and make statements about Allah without knowledge

Arguing and making statements about Allah without knowledge is the primary reason behind the degradation and misery of Shaytan himself. He argued and dissented Allah's Absolute Wisdom saying, "I am better than him [Adam], You created me from fire, and him You created from clay." [Soorah al-A'raf (7): 12]

Imam Ibn Katheer writes, "and this excuse (of Shaytan for disobeying Allah) is worse than the crime itself. Shaytan said that he did not obey Allah because he, who is better cannot prostrate to the one, who is less. Shaytan, may Allah curse him, meant that he is better than Adam, 'So how can You order me to prostrate before him?'

Shaytan said that he is better than Adam because he was created from fire while, "You created him from clay, and fire is better."

The cursed one looked at the origin of creation not at the honor bestowed, i.e., Allah's creating Adam with His Hands and

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blowing life into him. Shaytan made a false comparison when confronted by Allah's command… He, thus, became 'Ablasa' from the Mercy, meaning, 'lost hope in acquiring Allah's Mercy.' He committed this error due to his false comparison.

His claim that fire is more honored than mud was also false, because mud has the qualities of wisdom, forbearance, patience and assurance; mud is where plants grow, flourish, increase and provide food. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed Shaytan to failure, while the origin of Adam led him to return to Allah with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allah's forgiveness and pardon for it." [end quote]

Just as Shaytan argued and made statements about Allah without knowledge, "He (Shaytan) commands you only what is evil and Fahsha (sinful), and that you should say against Allah what you know not." [Soorah al-Baqarah (2): 169] "And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaytan. For him (Shaytan) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire." [Soorah al-Hajj (22): 3-4]

Shaytan argued and opposed Allah's Wisdom out of pride. Allah says, "He was proud and he was of the disbelievers." [Soorah Saad (38): 74] and Allah says in Soorah Ghafir, "Verily, those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority having come to them," meaning they try to refute the truth with falsehood, sound evidence with dubious arguments, having no proof or evidence from Allah. "There is nothing else in their breasts except pride…So seek refuge in Allah." from being like these people." [See Tafseer Ibn Katheer (40): 56] because Allah's Messenger ﷺ said, "He will not enter Paradise who has even a speck of pride in his heart." [Saheeh Muslim]

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Shaytan makes false promises & arouses high hopes

"He (Shaytan) makes promises to them (i.e., mankind), and arouses in them false desires; and Shaytan's promises are nothing but deceptions. The dwelling of such (people) is Hell, and they will find no way of escape from it" [Soorah an-Nisa (4): 120]

On the Day of the battle of Badr, Shaytan came to the disbelievers in the form of Suraqah ibn Malik and promised them victory, power, glory and dominion. He started with planting pride in their hearts by telling them that they were the most powerful and they will be victorious over the Muslims, who were less in number. He beautified their strength for them and gave them the hope of victory and promised to fight the Muslims alongside them, "And (remember) when Shaytan made their (evil) deeds seem fair to them and said, 'No one of mankind can overcome you this day (of the battle of Badr)' [Soorah al-Anfal (8): 48]

The Mushrikeen thus, set out to fight the Muslims with pride in their hearts and reliance upon Shaytan. "But when the two forces came in sight of each other, he ran away and said, 'Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment." [Soorah Anfal (8): 48]

Another story of Shaytan's false promises and his deceit is narrated from the People of the Book and is reported by Ibn Jareer in the Tafseer of Soorah al-Hashr. We quote it here to learn some lessons from it.

There was a worshiper among the Children of Israel, who worshiped Allah for sixty years. Shaytan tried his best to mislead this man but he could not. He tried his trick on one woman and made her mad. He then advised her brothers to take her to the priest for a possible cure. The brothers agreed and by Allah's Permission, the priest was able to cure the woman's madness.

One day while the priest was with her, Shaytan beautified and adorned this woman in his eyes, and prompted evil thoughts in the mind of the priest, which lead to his committing adultery with her. The woman became pregnant, and out of fear, he killed her (this again was due to Shaytan's advice).

When the brothers came to know this, they decided to kill him. At that moment Shaytan appeared to the priest and told him that he was the one, who had plotted against him, and nobody could rescue him from it except him. He told him that if the priest prostrated to him just once, he would rescue him. Then when the priest prostrated, Shaytan freed himself from him and ran away. The priest was killed and died in a state of disbelief due to prostrating to other than Allah. This is just as we have been informed about Shaytan in Soorah al-Hashr (59): 16, "Like Shaytan, when he says to man, 'Disbelieve in Allah.' But when (man) disbelieves in Allah, Shaytan says, 'I am free of you, I fear Allah, the Lord of the Alameen (mankind, jinn and all that exists)!'"

On the Day of Judgment, after Shaytan will have betrayed his promises, he will drag his followers to Hell and reveal unto them the truth that the Qur'aan had warned them against. He will address them and declare his deceptive promises, "And Shaytan will say when the matter has been decided, 'Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah (by obeying me)." [Soorah Ibraheem (14): 22]

Shaytan causes people to forget the Commands of Allah

"Shaytan has overtaken them. So he has made them forget the remembrance of Allah. They are the party of Shaytan…" [Soorah al-Mujadilah (58): 19] But as soon as we remember, we should abandon that which distracted us, as the Qur'aan commands us, "If Shaytan causes you to forget, then do not sit after the remembrance in the company of the wrong-doers.' [Soorah al-An'am (6): 68]

Fate of Shaytan and of those who follow him

Fate of Shaytan and those who follow him will be the worst and most horrible. Allah tells us that His Curse is upon Shaytan until the Day of Resurrection, and that He will fill Hell with him and his followers. Allah said, "(to Iblees), 'Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all." [(7): 18]

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Means

prescribed in the Qur'aan and Sunnah to

dispel

Shaytan

1 Adhering to the Straight Path

Adhering to the Straight Path means adhering to the Qur'aan and the Sunnah in words and deeds is the greatest means of protection against Shaytan. Imam Ahmad ibn Hanbal recorded that Abdullah bin Mas'ood said, "The Messenger of Allah ﷺ drew a line with his hand (in the sand) and said, 'This is Allah's Path, leading straight.' He then drew lines to the right and left of that line and said, 'These are the other paths, on each path there is a Shaytan who calls to it.' He then recited, 'And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.'" [Soorah al-An'am (6): 153]

A man asked Ibn Mas'ood, 'What is as-Sirat al-Mustaqim (the straight path).' Ibn Mas'ood replied, 'Muhammad ﷺ left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise.' Ibn Mas'ood then recited the (above mentioned) verse (6):153.' [Musnad Ahmad]

Imam Ahmad also recorded that An-Nawwas ibn Sam'an said that the Messenger of Allah ﷺ said, 'Allah has given a parable of the Straight Path, and on the two sides of this Path, there are two walls containing door ways. On these doorways, there are curtains that are lowered down. On the gate of this path, there is a caller

heralding, 'O people! come and enter the straight path all together and do not divide.' There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islam, the two walls are Allah's set limits, the open doors lead to Allah's prohibitions, the caller on the gate of the path is Allah's Book (the Qur'aan), while the caller from above the path is Allah's admonition in the heart of every Muslim.'" [At-Tirmidhee said, 'hasan gharib']

2 Seeking refuge with Allah

Allah has instructed us to seek refuge with Allah from the Shaytan and his evils in the Qur'aan, "And if an evil whisper comes to you from Shaytan, then seek refuge with Allah." [Soorah al-A'raf (7): 200] "And say, 'My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayateen. And I seek refuge with You, My Lord! lest they may attend (or come near) me." [Soorah al-Mu'minun (23): 97-98]

Imam Ibn Katheer writes, 'Isti'adhah (seeking refuge) means, 'I seek refuge with Allah from the cursed Shaytan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from.'

Indeed, only Allah is able to prevent the evil of Shaytan from touching the son of Adam. This is why Allah allowed us to be lenient

and kind with the human devil (i.e., an evil doer), so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allah required us to seek refuge with Him from the evil of Shaytan because he neither accepts bribe nor does kindness affect him because he is pure evil. Thus, only He, Who created Shaytan, is able to stop his evil." [See, Tafseer Ibn Katheer]

Islam teaches us to seek refuge with Allah in certain situations, such as those mentioned in the following few pages:

Dispelling the Shaytan any time of the day or night

The Messenger of Allah ﷺ said, "Whoever says in the morning,

﴿لاإِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

"None has the right to be worshiped except Allah alone. He has no partners. To Him belongs the Dominion, to Him belongs all praise and He is over all things Omnipotent."

...has indeed gained the reward of freeing ten slaves from the children of Isma'eel and ten of his sins are wiped away and he is raised ten degrees and he has found a safe retreat from the Shaytan until evening. Similarly, if he says in the evening, he will be protected until the morning." [Saheeh Ibn Majah]

Dispelling Shaytan from the house

Abu Hurayrah ﵁ reports that Allah's Messenger ﷺ said, "Do not turn your houses into graves. Indeed, Shaytan flees from a house in which Soorah al-Baqarah is recited." [Saheeh Muslim]

Dispelling Shaytan at the time of anger

Sulayman ibn Sard ﵁ said, "I was sitting with Allah's Messenger ﷺ and two men were abusing each other. The face of one of them became red (out of anger) and his veins had became inflated. Allah's Messenger ﷺ said, "I know a word which, if he was to say, his anger would leave him. If he said,

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

"I seek refuge in Allah from Shaytan - the Accursed," his anger would leave him." [Agreed upon]

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Dispelling Shaytan before food, drink and entering the house

Jabir ؓ said, "I heard the Prophet ﷺ say, "When a man enters his house and remembers Allah, the Exalted, upon entering and before eating, Shaytan says, 'There is no place for you to spend the night and there is no supper for you.'

When he enters the house and does not remember Allah, Shaytan says, 'You have found a place to spend the night' and when he does not remember Allah upon eating his food, Shaytan says, 'You have found a place to stay and some supper.'" [Saheeh Muslim]

The Messenger of Allah ﷺ has commanded us to protect our wealth by mentioning the name of Allah while locking doors and covering vessels. In Saheeh Muslim, it is narrated that Jabir ibn Abdullah (radhi allahu anhuma) said that the Messenger of Allah ﷺ said, "Lock your doors and mention the name of Allah, for the Shaytan cannot open a locked door. Seal your water skins and mention the name of Allah. Cover your vessels and mention the name of Allah, even if you lay something across the top of it, and extinguish your lamps."[Saheeh Muslim (3/1594, no. 2012)]

Also, one should drink whilst

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sitting because Shaytan drinks with a person, who drinks standing up. It is narrated from Abu Hurayrah that the Prophet ﷺ saw a man drinking standing up. He said to him, "Hah!" The man asked, "What's the matter?" He said, "Would you like it if a cat drank with you?" He said, "No." He said, "Someone worse than that was drinking with you, the Shaytan." [As-Saheehah (1/175)]

"When you are about to eat, you should say,

﴿بِسْمِ اللَّهِ﴾

'In the Name of Allah (I begin)' ...and if you forget to say it before starting, Then you should say (when you remember):

﴿بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ﴾

'In the Name of Allah in it's beginning and the end.' [See, Saheeh at-Tirmidhee (2/167)]

Do not leave food for Shaytan

Jabir ﷺ said, "I heard the Prophet ﷺ say, "The Shaytan is present with one of you in everything that he does, even when he is eating. So if he drops a piece of food, let him remove any dirt that may be on it, then eat it, and not leave it for the Shaytan. And when he has finished eating, let him lick his fingers, for he does not know in which part of his food the blessing is." [Saheeh Muslim]

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Dispelling Shaytan before going to bed

The Prophet ﷺ said, “When you are about to sleep recite ayat al-kursi (Soorah 2: 255) till the end of the verse for there will remain over you a protection from Allah and no Shaytan will draw near to you until morning.” [Saheeh al-Bukharee]

Dispelling Shaytan upon having a nightmare

The Messenger of Allah ﷺ informed us, “Dreams are of three kinds; glad tidings from the Most Merciful, those which come from ones own self, and frightening (dreams) from Shaytan.” [Saheeh ibn Majah (1/340, no.3154)]

So, “If anyone of you has a dream that he likes, then it is from Allah, so let him praise Allah for it and tell others about it.

If he has something other than that, which he dislikes, that is from

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Shaytan, so let him seek refuge with Allah from its evil and not mention it to anyone, for it will not harm him." [Saheeh al-Bukharee]

Abu Salamah said, "I used to see in my dream which would make me concerned until I heard Abu Qatadah say, "I used to have dreams which would make me ill until I heard Allah's Messenger ﷺ say, "The righteous dream is from Allah. If one of you sees what he loves then let him not inform anyone about it except one whom he loves.

And if he sees what he dislikes, let him not inform anyone about it. Let him spit (drily) on his left three times and let him seek refuge in Allah from Shaytan, the accursed from the evil of what he saw and it will not harm him." [See, Saheeh Muslim (4/1772)]

Dispelling Shaytan when approaching one's wife

Ibn Abbas ﷺ reports that the Prophet ﷺ said, "If one of you says, when approaching his wife (for intercourse),

﴿بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا﴾

"In the Name of Allah. O Allah! Make us distant from Shaytan and make Shaytan distant from what you bestow upon us." …then if it is decreed that they should have a child as a result of that, the Shaytan will never be able to harm it (i.e. the offspring)." [Agreed upon]

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Dispelling Shaytan before entering the washroom

Zayd ibn Arqam ﷺ narrated that the Messenger of Allah ﷺ said, "These places are inhabited by devils, so when any one of you enters the washroom, let him say,

﴿اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ﴾

"O Allah I see refuge with you from the male and female devils." [Saheeh Sunan Abu Dawood (1/4, no.4)]

Dispelling Shaytan before entering the mosque

Abdullah ibn Umar ﷺ said, "When the Prophet ﷺ used to enter the mosque he would say,

﴿أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ
وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

"I seek refuge with Allah the Mighty, with His Noble Face and with His Eternal Authority from Shaytan, the Accursed." He then said, "When (a man) says this, Shaytan says, 'He has been protected from me for the whole day.'" [Saheeh Abu Dawood]

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Dispelling Shaytan during prayer

Uthman ibn Abil-Aas came to the Prophet ﷺ and said, "The Shaytan comes between me and my prayer and recitation of the Qur'aan, and he is confusing me." The Messenger ﷺ said, "that is a devil called Khinzab. If you notice that, then seek refuge with Allah from him, and spit drily to your left three times." (Uthman ibn abil-Aas) said, "I did that, and Allah took him away from me." [Saheeh Muslim]

Straighten your rows and do not let the Shaytan come in between you

Shaytan enters into the gaps in the rows and creates enmity between Muslims. The Prophet ﷺ said, "Stand close together, close the gaps and line up your shoulders, because, by Him who has my soul in His Hands, I see the Shaytan coming into the gaps between the rows, like a missile." [Abu Dawood]

Know, that straightening of the rows in done by joining shoulder to shoulder and ankle to ankle as is known from Nu'man bin Basheer ﷺ who said, "The Prophet ﷺ turned around to the people and said, 'Straighten you rows (3 times) and Allah will bring together your ranks or (else) Allah will put differences into your hearts.' He said, 'I then saw a man putting his shoulder next to the shoulder of his companion, his knee to the knee of his companion and his ankle to his ankle." [Abu Dawood]

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Shaytan encourages one to walk in front of a praying person

It is narrated that Abu Salih as-Samman said, "I saw Abu Sa'eed al-Khudree on a Friday, praying towards something that screened him from the people. A young man from Bani Abi Mu'eet wanted to pass directly in front of him, and Abu Sa'eed pushed him in the chest.

The young man looked but he did not find any way through except directly in front of Abu Sa'eed, so he tried again, and Abu Sa'eed again pushed him. Then Marwan came in and (the young man) complained about the treatment he had received from Abu Sa'eed. Abu Sa'eed met Marwan behind him and Marwan said, 'What is going on between you and your brother's son, O Abu Sa'eed?'

He said, 'I heard the Messenger of Allah ﷺ say, 'If anyone of you prays towards something that screens him from the people, and someone wants to pass directly in front of him, let him push him back. If he insists then fight him, for he is nothing but a devil.' [Saheeh al-Bukharee (1/582, no.509)]

Ibn Hajr said explained, "For he is nothing but a devil" "It may be that the meaning is that the one who is making him do that is a devil." Something similar is narrated by Muslim from the Hadeeth of Ibn Umar where it says, "…for he has qareen (jinn-companion) with him." [Fath al-Baree (1/584)]

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Dispelling Shaytan before reciting the Qur'aan

"So when you want to recite the Qur'aan, seek refuge with Allah from Shaytan, the outcast (the cursed one)." [Soorah an-Nahl (16): 98]

Imam Ibnul-Qayyim (rahimahullah) explained the reason for seeking refuge with Allah from Shaytan before recitation in Igaathat al-Lahfaan (1/109).

Among the reasons he mentioned are:

"1. The Qur'aan is a healing for what is in the heart; it takes away the insinuating whispers, desires and corrupt wishes that the Shaytan instills in them.

It is the antidote to what Shaytan enjoins, therefore we are instructed to expel the cause of the disease from the heart and cleanse the heart of it so that the heart will be prepared to accept the remedy and thus the remedy will be more effective.

So this healing remedy comes to a heart which has been cleansed of the harmful things that were crowding it, and thus it is effective.

2. The Qur'aan is essential to the guidance, knowledge and goodness of

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the heart, just as water is essential to the growth of plants. The Shaytan is fire which burns the plants, one after another. The more he feels that the seeds of goodness are growing in the heart, the more he strives to corrupt it and burn it. So we are commanded to seek refuge with Allah from Shaytan lest he destroys that which has been achieved through reading the Qur'aan.

The difference between this reason and the previous one is that in the first case refuge is sought in order to gain the benefits of reading the Qur'aan and in the second case it is so that these benefits may be maintained and protected…"

Dispelling Shaytan upon leaving the house

Anas ﷺ reports that Allah's Messenger ﷺ said, "Whoever says (when he leaves his house),

﴿بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ﴾

"In the Name of Allah, I place my trust upon Allah, There is no power, nor movement except by Allah." It is said to him, "You have been sufficed, you have been protected and you have been guided." Then one of the devils turns to another and says, "How can you get to a man who has been sufficed, protected and guided." [Abu Dawood, at-Tirmidhee (hasan saheeh).

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Dispelling Shaytan when stopping on a journey

The Prophet said, "If any one of you stops to rest on a journey, and he says, أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

'I seek refuge in the perfect words of Allah from the evil of what He has created.' Then nothing in that place will harm him, until he moves on from there.'" [Saheeh Sunan Ibn Majah]

Dispelling Shaytan when calamity befalls

Abu Hurayrah ﷺ reports that Allah's Messenger ﷺ said, "The strong believer is more loved by Allah than the weak believer, but in both there is good. Be zealous for what will benefit you. Seek help from Allah, the Mighty and Majestic and do not become incapacitated. If something afflicts you, do not say, 'If only I had done such and such,' but say, ﴿قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ﴾

'Allah has decreed (this) and He does whatever He wills.'

Indeed saying 'if' opens up the doorway of Shaytan's handiwork." [Saheeh Muslim]

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Dispelling Shaytan from your children

A) Place your children under Allah's protection with these words, Ibn Abbas related that the Messenger of Allah ﷺ used to commend al-Hasan and al-Hussain to Allah's protection, saying,

﴿أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ
مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ
وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ﴾

"I commend you two to the protection of Allah's Perfect Words from every devil, vermin and every evil eye." And he said, "Your father used to place Isma'eel and Ishaaq under Allah"s protection by using these words." [See, Saheeh al-Bukharee (4/119) and Mishkaat al-Masaabih (1/488, no. 1535)]

B) Keep your children inside when nightfalls for the Shayateen spread out at that time

Jabir ibn Abdullah said, "The Messenger of Allah ﷺ said, "When night falls (or when the evening comes) keep your children inside, for the Shayateen spread out at this time. Then when one hour of the night has passed, allow them to go out again..." [Agreed upon]

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Muwwadhdhatayn (Soorah al-Falaq & Soorah an-Nas) are the best words for seeking refuge with Allah

Abu Sa'eed رضي الله عنه said, "Allah's Messenger ﷺ used to seek refuge from the jinn and from the effects of the (evil) of men until the M'uwwadhdhatayn were revealed. When they were revealed, he clung to them and abandoned what was besides them." [(saheeh) an-Nisaee and Ibn Majah]

It was narrated from Uqbah ibn Aamir رضي الله عنه that the Prophet ﷺ said, "Do you not see the verses that were revealed to me tonight, the like of which have never been seen? Qul 'aoodhu bi rabb il-falaq and Qul 'aoodhu bi rabb il-naas." [Saheeh Muslim]

According to one report, the Messenger of Allah ﷺ said to Ibn Abbas al-Juhani, "the best words with which one can seek refuge with Allah are M'uwwadhdhatayn." And according to some versions of the hadeeth of Uqbah, the Messenger ﷺ said, "No one can ask Allah by means of anything like them, or seek refuge by means of anything like them." [See Saheeh an-Nisaee]

Narrated Aisha (radhi allahu anha), "When the Prophet ﷺ went to bed every night, he would cup his palms together and blow in them after reciting the last three chapters of the Qur'aan (Soorah al-Ikhlas, Soorah al-Falaq and Soorah al-Nas) and then wipe over

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his entire body as much as possible with his hands, beginning with his head and face and front part of his body. He used to do this three times." [Saheeh al-Bukharee] and he also advised Uqbah ibn Amir to recite these after each obligatory prayer." [An-Nisaee]

Abdullah ibn Khubaib ؓ said, "The Messenger of Allah ﷺ said to me, 'Recite,' I replied, 'O Messenger of Allah, what shall I recite?' He replied, 'Recite Soorah al-Ikhlas, Soorah al-Falaq and Soorah al-Nas in the evening and the morning three times, for it will suffice you of all else.' [At-Tirmidhee]

Reciting the Qur'aan with raised voice drives away Shaytan

The Messenger of Allah ﷺ went out one night and passed by Abu Bakr ؓ who was praying with a soft voice. Then he passed by Umar ibn al-Khattab ؓ who was praying with a raised voice. When they came together with the Prophet ﷺ, he said, "O Abu Bakr! I passed by you while you were praying with a soft voice." Abu Bakr ؓ said, "I made the one with whom I was conversing with (i.e. Allah) hear it, O Messenger of Allah." He then said to Umar ؓ, "I passed by you while you were praying with a raised voice." Umar ؓ said, "O Messenger of Allah! I was inciting those who were asleep and driving away the Shaytan." The Prophet ﷺ then said, "O Abu Bakr! Raise your voice somewhat," and he said to Umar, "lower your voice somewhat." [Abu Dawood, al-Hakim, who declared it saheeh as did adh-Dhahabi]

Why dosen't Shaytan go away when one seeks refuge with Allah from him?

"Seeking refuge is like a sword in the hand of a warrior; if the hand is strong then the sword will be able to deal the fatal blow to the enemy, otherwise the sword will not harm the enemy at all, even if it is made of burnished iron.

Similarly, if seeking refuge is done by one who is pious and fears Allah then it is like fire, which burns the Shaytan, but if it is done by one who is confused and weak in faith then it will not have a strong impact on the enemy.

Abul-Faraj ibn al-Jawzi (rahimahullah) said, "Know that the likeness of Iblees with one who is pious is like a man who is sitting with food and meat in front of him, and a dog comes near him. He tells it, 'Get away!' and it goes.

Then it comes to another man who is weak in faith and every time he tries to shoo the dog away, it does not go. The former is like a pious man whom the Shaytan approaches, and his dhikr is enough to banish him; the latter is like the one who is weak in faith; the Shaytan does not leave him because of his weakness of faith. We seek refuge with Allah from the Shaytan." [Talbees Iblees, p.48]

Thus, a Muslim who wants to save himself from the Shaytan and his tricks has to work on strengthening his faith and seek the protection of Allah, his Lord and turn to him, as there is no power and no strength except with Allah." [See, Aalam al-Jinn wash-Shaytan]

3 Keeping busy with Dhikr

It is narrated in a hadeeth that Allah commanded Yahya ﷵ to enjoin five things upon the Children of Israel, one of which was, 'I command you to remember Allah, for this is like a man who is being pursued by the enemy, then he comes to a strong fortress and saves himself from them. Similarly, a man cannot save himself from his enemy except by means of dhikr." [Narrated by al-Hafiz Abu Moosa al-Madani in al-Targheeb fi'l-Khisaal al-Hameedah wa'l-Tarheeb min al-Khilaal al-Murdiyyah. Ibnil-Qayyim said: Shaikhul-Islam used to highly regard this hadeeth' (al-Waabil al-Sayyib, 60)]

The Qareen of a believer, who keeps his tongue wet with the remembrance of Allah, is very lean, weak and hungry because the more the believer remembers his Lord, the more Shaytan suffers and is tormented.

Whereas the Shaytan accompanying an evil doer who does not remember his Lord, rests in peace and is therefore strong and powerful and thus more capable of overcoming him.

Narrated Abu Hurayrah ؓ, "the Shaytan of a believer met the Shaytan of a disbeliever. The latter was fat and well clothed, while the former was weak, lean, disheveled, dust colored (covered with dust), hungry and naked.

The Shaytan of the disbelievers asked the Shaytan of the believer, 'Why are you so lean?' The Shaytan replied, 'I am accompanying a man who, when he eats, mentions Allah's Name, so

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I remain hungry. When he drinks, he mentions Allah, so I remain thirsty. When he wears his clothes, he mentions Allah's Name, so I remain naked. When he puts oil in his hair, he mentions Allah's Name and I remain disheveled.' Then the Shaytan of the disbeliever said, 'But I am accompanying a man who never does any of the deeds which you mentioned and I share with him his food, his drink, his clothing, etc." [Ihya]

Mentioning Allah reduces Shaytan in size until he is like a fly

Abul-Maleeh ؓ reports that a man said, "I was behind the Messenger ﷺ and his riding animal stumbled. I said, 'May Shaytan perish,' and he ﷺ said, 'Do not say, 'May Shaytan perish.' If you say that he will grow in size until he becomes the size of a house and says, 'By my strength.' Instead say, 'In the Name of Allah.' When you say that, he reduces in size until he is like a fly.'" [(Saheeh) Abu Dawood]

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4 Adhering to the main body of the Muslims (i.e., the Jama'ah)

Adhering to the main body of the Muslims (i.e., the Jama'ah) by living amongst believers and choosing righteous friends who will help him to do good. The Prophet ﷺ said, "Whoever among you wants to attain the best part of Paradise, let him adhere to the main body of the Muslims, for the Shaytan is with the one who is alone but he is farther away from two." [at-Tirmidhee (2254)]

It should be noted that the Jama'ah counts for nothing if it does not adhere to the truth, i.e., the Qur'aan and the Sunnah. The Messenger of Allah ﷺ is reported to have said, "The People of the Book who came before you split into seventy-two sects, and this nation will split into seventy-three sects, seventy two will be in Hell, and one will be in Paradise - that is the Jama'ah." [Saheeh Sunan Abu Dawood (3/869, no.3842)]

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5 Opposing the Shaytan

If Shaytan comes to you whilst you are praying and says, "You are showing off (so cut your prayer short)," then make your prayer lengthy. If he says, "You have invalidated your Wudhu, say, "You are lying." If he says to you that the dead can hear you and benefit you or harm you, tell him, "You are lying."

Also, when we know that doing something or doing it in a specific way is from the characteristics of the Shaytan, we should oppose him by doing it differently and follow the Sunnah. For example, the Prophet ﷺ said, "When any one of you eats, let him eat with his right hand and when he drinks, let him drink with his right hand, for Shaytan eats with his left hand and drinks with his left hand." [Saheeh Muslim] and, "Take a midday nap because the Shayateen do not take a nap." [Saheeh al-Jamee (4/147)]

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6 Knowing the tricks of Shaytan and the means of defeating him

This is to know the plots of Shaytan mentioned in the Qur'aan and the Sunnah and Shaytan's conspiracies against the believers.

For example, how he tempts people into committing sins, distracts one in his prayer and from good deeds, how he tries to make one think that his Wudhu is invalidated and how he plants discord between husband and wife, and how he instills doubts in a man's heart by whispering to him, "Who created such and such? Who created such and such?" until he says, "Who created your Lord?"

One, who recognizes these plots of Shaytan and their remedies, can effectively dismiss him and his whispers by implementing the Sunnah of Allah's Messenger ﷺ.

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7 Repenting & seeking Allah's forgiveness

When, "Shaytan said to the Lord of Glory, 'By Your Glory, O Lord, I will keep trying to misguide Your slaves so long as their souls are in their bodies.' The Lord said, 'By My Glory and Majesty, I will continue to forgive them so long as they ask My forgiveness.'" [Saheeh al-Jamee (2/32)]

Thus, prompt repentance and turning to Allah whenever one falls into one of Shaytan's enticements is sure to destroy the plan of Shaytan.

Adam disobeyed Allah and so did Iblees, but the former repented and sought Allah's forgiveness and Allah pardoned him; while He cursed the latter and destined him to the eternal Fire. The difference between the two crimes is clearly apparent.

After violating the Command of Allah, the Exalted, Adam and Hawa did not insist on their sin. Rather, after realizing that they had committed a sin by eating from the forbidden tree in Paradise; Adam and Hawa admitted to their sin without delay. They sought forgiveness and Mercy of Allah saying, "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." [Soorah al-A'raf (7): 23] "Then Adam received from his Lord Words. And his Lord pardoned him

(accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful." [Soorah al-Baqarah (2): 37]

Iblees, however, did not confess his sin; he insisted on it, protested and argued with Allah trying to justify his sinful act. This is the crux of the matter that when one transgresses a limit set by Allah, he should admit it to be a sin and wrongdoing on his part, and not try to justify his fault like for example those who deal in Riba. They use arguments like the world has changed, everybody deals with interest nowadays or fixed interest is a universal scheme these days and as such there is nothing wrong in dealing with Riba.

We say to them, "Do not be arrogant and try to justify your wrongdoing. Do not say Riba is not haraam (forbidden), but humble yourself to Allah and seek forgiveness for your sin and confess your weakness and negligence in complying with His Commands - For, this will keep you within the boundaries of Eeman but if you reject the Command of Allah and argue that Riba is not a crime… you may exit the pale of Islam and commit Kufr (disbelief). We seek Allah's Protection from this.

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Abu Umama narrated that the Prophet ﷺ said,

"When Iblees had descended to the earth. He said, 'O Lord! You made me descend to the earth and You made me an outcast, appoint for me a home.'

Allah said, 'It is the bathrooms.'

He said, 'Make me an assembly (gatherings).'

Allah said, 'Markets and shopping places.'

Shaytan asked again, 'Assign for me food.'

And Allah said, 'Every food on which the Name of Allah has not been mentioned (pronounced).'

He said, 'Decide for me a drink.'

Allah said, 'Wine (intoxicants).'

He said, 'Appoint me a caller (an announcer).'

Allah said, 'It is musical instruments.'

He said, 'Make for me a quran.'

Allah said, 'Poetry.'

He said, 'Decide for me a writing.'

Allah said, 'Tattooing.'

Shaytan said, 'Assign me a discourse (talk/chat).'

Allah said, 'Lying.'

Then he said, 'Appoint for me messenger.'

Allah said, 'The fortunetellers and soothsayers.'

Shaytan said, 'Decide for me a hunting means with which I can hunt (trap).'

Allah said, 'Women.'

[See, Mu'jam al-Kabeer]

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